

ALEXICACOS:
SPIRIT of SALT of the WORLD:

Which, vulgarly Prepared, is call'd 77a

The SPIRIT of SALT:

OR,

**The TRANSCENDENT VIRTUE
OF THE TRUE**

77b.e.41
TO

Spirit of SALT

Long look'd for,

And now Philosophically Prepared and Puri-
fied from all hurtful or corroding QUALITIES, far
beyond any thing yet known to the World, being
both safe and pleasant for the Use of all MEN,
WOMEN, and CHILDREN.

By *Constantine Rhodocanaces*, *Græcian* of the Isle of *Chios*,
and one of His Majesties *Chymists*: Who is the sole
Author and Inventer of this SPIRIT.

Living in *London*, next Door to the *Three Kings Inn* in *Southampton*
Buildings, near the *Kings Gate* in *Holborn*.

Where all manner of *Chymical Preparations* are carried on
without any Sophistication or Abuses whatsoever.


This seventh Edition Enlarged with Testimonies, Advertisements,
and rare MEDICAMENTS.

By His Majesties special Direction and Allowance.

Πάν ἀγαθὸν ἐαυτῷ τοῖς ἄλλοις ὅτι κοινοποιῶν.

London, Printed by *W. G. M DC LXX.*





To the READER.

HAVING promis'd (as is to be seen in the following Apology to His Sacred Majesty) to give a farther Relation of the excellent Virtues and Use of the SPIRIT of SALT of the World, confirm'd by sundry Experiments here in England; accordingly I have here done it; (though omitting many Experiments to prevent tediousness;) which I call The SPIRIT of SALT of the World, to difference it from that which is commonly called Spirit of Salt: For many hearing what great success my SPIRIT of SALT hath had, they concluded that which was vulgarly call'd so would have the same: The contrary to which is found: For not long since a sick Person making use of the common Spirit of Salt bought at the Apothecaries, dyed upon the taking of it. This Relation I received from the Right Worshipful Sir Thomas Middleton, several other Witnesses attesting the same. This Relation Charity towards my Neighbour commandeth me to make publick, that hereafter greater caution may be had in using the vulgar corrosive Spirit of Salt, instead whereof I make publick this, which is most innocent and healthful, as may be seen in the following Testimonies.

Further, Reader, take notice, that in this seventh Edition there are several Testimonies added of Doctors in Physick, and other learned Men, touching the virtue and excellency of this SPIRIT of SALT, which is done for the greater satisfaction of the Buyer, who is to give six pence for it.

There are some who pretend to make this Spirit according to my Preparation; wherefore I think good to let the World know, that as yet this Secret hath not been communicated to any; nor must it be, it being for the present so ordered by His Majesty, who if He shall be pleased to allow the communication of it for the publick good, I shall then publickly declare the Person that shall receive from me the Philosophical Way of Preparing it.

Testimonies touching the *Spirit of Salt*, as it is prepared by Mr. *Constantine Rhodocanaces*.

(I had intended to have added to this seventh Edition of my Book, many new testimonies, which have been brought unto me from several persons; but in regard I find that this my Spirit is in the judgment almost of all men received with a singular commendation, I do forbear to create any unnecessary trouble to my Readers: But yet there being some new Testimonies of great consequence I cannot let them pass but have added them in p. 6, 7, &c. that the truth may be affirmed, Its vertues more illustrated, and every one with more security and cheerfulness may use it as a remedy that eases and cures all griefs and maladies.)

Advertisement.

THIS *Spirit of Salt* is in so much esteem and fame, that our Gracious KING, the Duke of York, and Prince Rupert do use it, and highly commend it: But divers do pretend to make it, and are not able, because they know not the true Extraction; for the Excellence of this Spirit doth not consist meerly in Distillations, but chiefly in the Extraction of a rare Quality and Essence, contributing a singular virtue to the distilled Spirit. Which Secret I have made known to my Wife, both that she might make use of it after my decease for the good of her self and our Children; and also that so rare a Receipt might not extinguish together with me.

I Have found the *Spirit of Salt* prepared by Mr. *Constantine Rhodocanaces* very good for the Stomach, and it maketh Sauces to have a very excellent pleasant taste.

Rupert Prince.

(4)
2. I *Joseph Hooper* living on *Lnsgate-Hill*, Confectioner, an
Anne Read the Wife of *Barnell Read* of *Whealers Street* in *Spittle*
fields in *Stepney* Parish and County of *Middlesex*, were perfectly cu-
red of the *Dropsie*, *Scurvey*, and other distempers by the *Spirit of*
Salt prepared by Mr. *Constantine Rhodocanaces*.

I *John Stoker* Minister in *Canterbury*, and my family, and many
others of my friends and neighbours have been cured of *Agues* by
virtue of the *Spirit of Salt* prepared by Mr. *Constantine Rhodocana-*
ces.

Doctor *James Corfellius* came to me, and told me he received
Letters from a Doctor of his acquaintance who liveth in *Africa*,
and that he saith he hath cured the *Cancor* by Mr. *Constantine Rho-*
docanaces his *Spirit of Salt*. This Doctor *James Corfellius* liveth in
Savage Garden neer great *Tower-Hill*.

I *Robert Clarke* one of the *Cryers* of the *King's Bench Court* in
Westminster Hall, having for many years been troubled with wind in
the Body, and the *Gravell* and *Stone* in the *Kidneys*, and also the
Scurvy, have used this *Spirit of Salt* of the *World*, prepared by Mr.
Constantine Rhodocanaces, ever since *Aday* last 1669, and have found
abundance of ease and benefit by it both for the *Wind*, *Stone*, and
Scurvy; and, blessed be God, am now in very good health.

I Doctor *Lowe* in *Oxford* being troubled with a pain in my back
and sides, in so much that sometimes I could not turn my self in my
bed, was freed from this pain by the use of Mr. *Constantine Rhodoca-*
naces his *Spirit of Salt*.

I cannot but witness, for the common good of all, concerning the
excellency of the *Spirit of Salt* prepared my Mr. *Constantine*
Rhodocanaces which I found in my self.

3. When as I was sick of a continual *Feavour*, and with a stop-
ping of my *Stomach*, from which pleasantly and presently, [to
wit, within the space of 24 hours, or thereabouts, the said *Spirit of*
Salt, by the Grace of God, did free me. July 8. 1670. *Petrus*
Magnus; In *Petty France* living with His Majesties *Hunt-*
man:

When as I was for a long troubled very much with the *Scurvy*,
and many obstructions, I was most pleasantly cured by the use of
the *Spirit of Salt*, and other Medicines, prepared by Mr. *Constantine*
Rhodocanaces. Wherefore I would manifest this testimony for the
common

common profit of others. *Anno 1666. Octob. 9. John Hiron* in the County of *Huntington*, at *David*.

4. *Mr. Lyne* Gentleman living in *Alesford* being sick of the Stone in the Reins, was cured by the *Spirit of Salt*, and he had a Son, which being eight years old, could neither stand nor go; and by advice, he gave to his Son every day some drops of the *Spirit of Salt*, and in six weeks time, he was brought to his Limbs and strength, that to the admiration of all about him, he could go very well.

5. *Mr. Francis Cotton* of *Gadsden* in the County of *Hertford*, and servant to Her Majesty the Queen Mother, was for 18 years together troubled with the Scurvy, which so far had wrought upon him, that from head to foot he was extremely distempered both with a lightness in his head, and pain throughout all his body, that he could neither sleep, nor take any natural rest; but by the *Spirit of Salt*, with the mixture of other Medicaments prepared by me, he was perfectly cured in the space of two months.

6. *Jane Shepherd* living at the *blew boar* in *S. Giles*, being very much troubled with the Stone in the Kidneys for six years, so that she could not rise, and at length was given up for one incurable, by the use of the *Spirit of Salt*, mixed with *aqua cælica*, (of which water we have spoken in the end of this book) was altogether freed from her distemper, voiding three spoonfuls of gravel, and two stones of the bigness of a pease.

7. *Joseph Hooper* Cotectioner living on *Ludgate-Hill* being troubled for the space of two years, with the Tooth-ach, was cured by only taking the *Spirit of Salt*.

8. *Elias Price*, living at the sign of the *three Kings* by *Southampton* Buildings, was dangerously sick, and so full of pain all over his body, that he cryed out with great exclamations, and also his breath being almost stopt, and his stomach out of order; so that all accounted him as a dead man, was by the blessing of God on this *Spirit of Salt* and *Aqua Cælica*, cured in two days.

Mr. Richard Morton testifieth upon his own observation as followeth.

9. That a Minister in *Lincolnshire*, born and bred in that County, having been Scorbucal from his Childhood, and at the 35. year
of

age grievously afflicted, insomuch as from head to foot, the symptoms of that distemper were manifest upon him, and having in vain attended upon the Country Physicians for his Cure, did at length betake himself to the use of a certain Diaphoretick Powder, of the composition of the said Mr. *Rhodocanaces*, and after thrice using thereof with this *Spirit of Salt*, drinking thereof every morning a convenient Dose as he was directed, for the space of a month, he recovered his health unto admiration.

10. That another Minister of *Worcester-shire* having been sorely afflicted with the Scurvy for the space of six or seven months, so as he had little or no strength left, especially in the lower parts of his body, was yet by the use of this *Spirit* within a short time delivered from that languor and weakness of his parts, and all other symptoms of his Scorbutick distemper.

11. That a Country-man of the same County, sick of an inveterate Head-ach, which afflicted him at certain times every day, having been left by the Physicians, and in their opinion neer death, did after a purgation, once and again prescribed, make use of this *Spirit of Salt* for the space of a week, or thereabouts, and was thereby suddenly and strangely recovered.

12. That a Gentlewoman being greatly obstructed in her Lungs by the space of a month or more, and thereby very much weakened, as also through Hysterical passions very frequently, brought almost unto death, having used many other Medicines, to no purpose, was by the use of this *Spirit of Salt* within a short time recovered, and delivered from all the ill symptoms before recited.

These things Mr. *Morton* testifieth, as he expresseth it willingly and upon knowledge.

*The Testimony of C. Sankey, Lond. August 1663.
as followeth.*

13. That labouring under a continual Feaver for some days, and sorely afflicted with obstructions, insomuch that there was just fear of a Jaundise, he by the use of this *Spirit of Salt*, prepared by Mr. *Rhodocanaces*, and taking thereof to the third or fourth time, did forthwith recover to his former condition of health.

This testimony Mr. *Sankey* gave under his hand upon his own experience therein, desiring to serve for the profit of others.

The testimony of Samuel Rand under his own hand
 Lond. June. 1663. as followeth.

14. That being sick of a Quartan Ague for almost nine months together, and using other Medicines to no effect, he, by the use of this *Spirit of Salt* prepared by Me, and exhibited by ten drops in Posset-drink three or four times, was delivered from his Ague.

The testimonie of Mr. Jonas Moor, as followeth.

15. That he going forth for *Tangier* as Commissioner for overseeing the Mold, did, with others, store himself with a quantity of this *Spirit of Salt*, prepared in the form of a Balsome by Me, the use whereof was found to be to their great refreshment, as quenching their thirsts in the fiercest heats they met withall for almost 12 hours together, and preserving them from every disease throughout their whole Voyage.

This Mr. *Jonas Moor* testifieth under his hand, and for this end, that others in such cases might accordingly furnish themselves as they did.

16. Mrs. Bird gave some of this *Spirit of Salt* to her Children that were troubled with Worms, which it presently kill'd and brought away.

17. The Wife of Mr. *William Palladay* troubled much with Scorbucal spots and Inflammations in her feet, by the use of this *Spirit of Salt* was recover'd; which her Children afterwards making use of, were much benefited by it also.

18. *Edward Atkinson* having been long troubled with a Cough, and thereby much weakned; and also for most part of the Winter having been usually taken about 4. of the Clock in the afternoon with an aguish distemper, great Thirst, and Chilnes all over his Back, violent Coughing, reaching to Vomit, and a great indisposeness: all other means proving ineffectual, by the late use of this *Spirit of Salt*, prepared by Me, he found great benefit; that is, taking it in Posset-drink about four of the Clock in the afternoon, his distemper much abated, and all the symptomes removed, so that now he is in a much better temper: Therefore he thought it necessary to give this Testimony of it as of an excellent Remedy.

March 19. 1663. Edw. Atkinson.

B

19. *Anne*

19. *Anne Read* Wife of *Burnell Read*, living in *Whealers street* in *Spittlefields London*, being very sorely troubled with the Drop-sie, Scurvy and other Diseases, so that she thought her self past cure, was made whole and perfectly restored to her health, only taking of this *Spirit of Salt*.

*The Approbation of several Doctors by
New Testimonies.*

Dr. Sprackling, one of the Colledge of Physitians in *London*, being of my former acquaintance, and having received and experienced this *Spirit* of mine, desireth more, and in his Letter to me, testifieth, that he had often experienced the excellency of it.

The same Doctor visiting me at my house, acknowledged that he had fully experienced it's great Virtues in expelling Gravel, curing intermittent and continual Feavers, and (much beyond his expectation) in the Scurvy. Although his modesty refused to publish any thing under his hand, pretending that his Testimony was too inconsiderable to add to the repute of this excellent medicine.

He was in *London* in the year 1664. but now he lives very highly esteemed in *Lancashire*, and hath many times sent to me for this *Spirit of Salt*, as may be attested by his several Letters, and I am confident he will not disown this my relation.

Dr. John Smith, one of the Colledge of Physitians in *London*, was pleased to come to me and confess that he had often made use of my *Spirit of Salt* in sundry Diseases, and had found very great benefit by it, and at the same time caused a good quantity of it to be sent unto him in the Country.

Dr. Bras Nunes Manbans, a Portugues and Physitian to the Queen, doth use and highly approve of this *Spirit*.

Dr. Needham and *Dr. Holings*, two learned Physitians in *Shropshire* having made trial of this *Spirit*, do well a prove of it.

Dr. Ingram and *Dr. Newton*, both living in *Essex*, do likewise highly approve of this *Spirit*.

Dr. Bently living in *Cheshire*, doth also very much approve of it.

Dr. Poleman, a *German*, one of great note amongst Chymists, doth most largely commend this *Spirit*.

Mr. Montrainsky Professor of Physick at *Canterbury*, doth so well

well approve of it that he spends great quantities of it yearly, as his many letters sent to me do testify.

Mr. *Croke* Professor of Physick in *Wiltshire* doth very well approve of this *Spirit*.

Mr. *Erasmus Veldman* a most famous *German* Chirurgeon, to whom was sent of my *Spirit*, travelled unto many places in *England* where the Plague was, and there used it, and returning afterwards to *London*, he gave this testimony of it, that he found most admirable benefit by it, upon almost a numberless sort of people visited therewith, as also upon such as were troubled with Prylicks, Feavers and Scurvy.

There are also many Chyrurgeons and Apothecaries, that, having heard of the fame and worth of this my *Spirit of Salt*, have come to me for it, but there are many, who, not understanding the fermentation, or leavening, and the manner of extracting the true Essence of things, do therefore stick to their private opinions and judgments of this my *Spirit*, but I hope, that at length, being moved with the excellency thereof, they will change their opinion, and will not only judge better, but also make frequent use thereof.

New Testimonies of several Patients
Elias Price.

20. This *Elias Price* lay very dangerously sick of pains in his body, and stopping in his stomach, his breath being almost gone, and being given up for a dead man by the Doctors to whom his water was sent, yet afterwards in a fortnights time, by Gods help, in the use of this *Spirit of Salt* he was perfectly well.

The Testimony of Mr. Line 25 Aug. 1664.

21. This Mr. *Line* living at *Ashford* in *Kent*, and being sorely troubled with Gravel, made use of this my *Spirit of Salt*, and was perfectly cured thereby. The same person having a Child eight years old, that could neither go nor stand, in the space of six weeks by the use of this *Spirit of Salt*, could go and stand as well as the rest of his children.

*The Testimony of Mr. Philip Roberts Fellow of
Jesus Colledge in Oxford.*

22. This Mr. *Roberts* was so troubled with the Scurvy, that he could neither sleep by night, nor scarce move either arms or legs, and in a weeks time spent in the use of this *Spirit of Salt*, found that it procured him sound sleep constantly, and in a little time he was eased of all his pains.

*The Testimony of Mr. Bull of Ratcliff
near London.*

23. This Mr. *Bull* had a young Son much troubled with shortness of breath, spitting of blood immoderately, coughing, ill digestion, that at last he was grown very lean and consumptive, whereupon he gave him of my *Spirit of Salt* and another medicine, and on a suddain he found ease, and after eight or nine days was perfectly cured, this Mr. *Bull* desired might be published.

*The Testimony of Mrs. Elizabeth Chapman living formerly
in Coleman street, but now in Little Moor fields
in Butchers Alley.*

24. This Mrs. *Chapman* was so troubled with the Yellow Jaundise, that the Doctors in the Country gave her up, as irrecoverable, but she taking a bottle of my *Spirit of Salt* was perfectly cured.

Therefore this my *Spirit* ought not to be tryed by outward signs, and vulgar notes, as the colouring of Metals, the Smell, Taft, &c. (which signifie nothing) but by the excellent effects it hath in expelling grievous Diseases, and which it leaveth to all wise observing men, as certain signs of its goodnes, and its unblameable virtue.

*The Transcendent Virtue of the true Alexicacus
Spirit of Salt of the World.*

THere have been so many preparations of *The* (commonly called,) *Spirit of Salt*, unduly made, retaining most pernicious accidents, as it will be a hard matter to have the worth of that which is perfect admitted into a vulgar Creed. Yet when the noble and universal qualities of seasoning and preserving our Food by common Salt are weighed, the ingenuous must needs conclude, and that when rightly separated from its dregs and scum, and presented to us in its strength and vigour, it cannot but be worth a welcome reception amongst intelligent persons; Its inward Virtues, being published and experienced.

Although it communicates not much to the nourishment of the Body it self; Yet this *Spirit* marvellously procures a good ap-^{For the}petite, strengthening and cleansing the Stomach from putrefaction, and consumes, carries away and disperfeth all raw and flegmatick humours, collected and ingendred in the Bowels; Helps Digestion, quenches Thirst, keeps the body soluble, and so operates, that it helps to transport nourishment to and throughout the whole Body; and dissolves all kind of Obstructions.

It purifies and revives the Bloud, and keeps it volatile, that there-^{Bloud.}by it more regularly proceeds in its Circulation.

The Author by using this *Spirit* in Drinks, Broths, and Sauces ^{Plague.} (staying all the time of the Pestilence in London) kept, by Gods grace, not only himself and family; but also many others during all the Contagion from the Plague.

It warms but not overmuch because it hath a most temperate fa-^{Vital Spi-}culty in comforting the Vital Spirit and is the cause of dispelling^{rit.} whatsoever distempers arise against Nature, and hereby men become more agil, merry and jocund.

It procures moderate Sweatings, and gentle Sleep.

It causeth Urin and keeps the Ureters from all filth or slime, and ^{Sweating and Sleep.}dispels the water that lurks betwixt the skin and flesh, by Stool and ^{Urin.}Urin.

Stone and Gravel. It cures all persons troubled with the Stone or Gravel, both in the Reins and Bladder, and hinders Coalition of the Gravel, and in time dissolves the Stone, if not already too much congealed and hardened.

Rheumes and Cough. It is very good against all Catarrhs that fall from the Head, and preserves from all diseases that come by Coughing or any Flux of Rheume.

Feaver. Liver. It is an excellent remedy against Feavers of long continuance, and quenches Thirst in such as languish under hot distempers, or maladies that cause draught, in hot weather cooling the Bloud and inflamed Liver.

Spleen and Wind. It helps the Liver and Spleen, and Hypochondrical Melancholly: it easily disperses all pains in the Sides, and Bowels, and whatsoever hath its beginning from wind or cold.

Piles. It cures the Hemorrhoids or Piles.

Scurvy. Against the Scurvy it is the most approved Antidote and Remedy, because the *Spirit of Salt* hinders the putrefaction of the Bloud.

Dropsie. It is an excellent remedy against all Hydropical diseases, because all Dropsies Ptyticks and Diseases that proceed from the Liver are wont to happen by reason of certain watry and bubbling tumours in the natural parts, Thighs and Leggs.

Falling-sickness & Palsie. It is a most excellent remedy against the falling Sickness, especially if it be taken in the best Extraction of Saffron, (which is to be had of me) which is not made of the dreggs of Wine, but of Wine it self; as also against benumbedness, the Palsie, and Sciatica.

Black and yellow Jaundice. It stifles the Jaundise in the birth, or kills it in its strength.

Worms. It is an healer of the ulceration of the Lungs, and a preserver against the Consumption of them.

For Women with Child. It prevents the breeding of Worms, especially in children; and kills against them if bred.

For Women with Child. It is very beneficial for Women with Child.

Also for any that are poisoned by *Opium*, *Spiders*, or otherwise, or stung or bitten by *Serpents*.

It causeth the Monthly Courses in women, removes obstructions, and helps them to the benefit of nature: Also for the cure of Green sickness, and fits of the Mother, it is an approved Medicine. And those that have the Matrix clog'd with superfluous humours may use it, with success. Note that if any disease be so obstinate that this *Spirit of Salt* cannot remove it, we have readily other Medicines,

God

God willing to assist and repell the most stubborn and pertinacious distemper.

For the virtues of it outwardly used.

IT keeps a good and lively colour. And putrified wounds or proud flesh, being gently washed with it are cured, and the place preserved by it, clean and sound.

It brings life into benumb'd Members, and is very good against the Cramp.

It may be outwardly applied for the *French Disease*: as also in Gouts, mixed with oyl of *Turpentine*, *Wax*, *Amber*, *Harts-horn*, or the like.

It is good for the Kitchen, in rendring Meats grateful and pleasant; for instead of *Vinegar*, *Lemons*, or other sharp Sauces, it is more healthfully taken: mixt with *Sugar* it's excellent sauce for Roasted meats.

By it *Raisins* recover their former bigness and beauty: and mixt with some fountain water are pleasing to the pallat, and very cordial to retresh a weak stomach.

Pigeons, *Chickins*, and all flesh seasoned with it, are of a pleasing relish: *Beef*, steeped in, or sprinkled with it, is made tender.

It cleanseth the *teeth* and makes them as white as snow.

To say no more, it's that which cuts the Sinews of all Diseases, and supports, and restores weak bodies: One thing more cannot be omitted; when at Sea water is scant. some of this prepared into a Balsom laid on the tip of the tongue in a small proportion, takes away all inclination to drink. Which Balsom, whosoever desires is to give me notice afore hand, that I (who alone can) may prepare him some.

Whosoever uses it shall find these Effects: of which if any one doubt, let them try in some one, and by that judge the rest.

Directions for the Use of the
SPIRIT OF SALT.

First in General, It may be put and taken in all sorts of Liquors: as Water, Beer, Ale, Posset, Sider, Wine, Broths, Sauce, &c.
And

And is more healthfully used than Oranges, Lemons, Vinegar or Verjuice ; and with Oyl is most pleasant : Indeed it's proper in all sorts of Cookry, to be used by the healthy, to prevent the Maladies mentioned in the Treatise of its Nature, as well as for their Cure ; and it gives the Pallat a smart relish, at the discretion of the user, no errorr can be committed, by taking any quantity from 10 Drops to 40. That proportion at any time, mingled with Sugar may be doubled, and taken in Morning Draughts, is very efficacious ; For it preserves the Body from all manner of Corruption, and restores Nature to its Primitive state. To preserve health, any small quantity will serve, but to repel a Disease, a greater quantity is requisite, and may be used with Sugar if they please.

In particular, 40 Drops of this *Spirit* in half a pint of any sort of Liquor, is a good Standard : And after the proportion of 80 Drops in a Quart, it revives all sorts of Beer, Ale, Sider, and Wine ; long preserving them both strong and generous : And the like quantity being put into barrels of Water, for Mariners to drink at Sea will better preserve them from putrefaction which ariseth from Raw Water.

In dressing all sorts of Fish, Flesh, and Fowl, being old and tough, they are made tender and nourishing, by so much hereof mingled with Spices, Water, or Butter, and sprinkled on them, as may give a quick taste in their Sauces ; and cold Meat also sprinkled therewith, is preserved from detriment.

In Pickling any Sallets, as Cucumbers, Capers, Fennel, Purslain, Broom-buds, &c. being mingled with Water and Salt, so as to make it sharp and quick, it is very healthful and pleasant.

To prevent the Tooth-ach, or to cleanse and preserve the Teeth white, put six Drops into a spoonful of running-water, (or for the Curious into Rose-water) and with a small Linnen Rag, rub the Teeth, and 'tis impossible they should corrupt, or putrifie.

It is very good for women with child, either in their ordinary Drink, or Posset, or Broths, &c. But as for such as give suck, let them with 60 Drops turn a pint of Milk into a Posset, and take the Whey, mingled with Sugar (if they please) and drink a reasonable draught thereof in a Morning, fasting an hour after it, and their Children will be kept from the Scurvy, Small pox, Feavers, Convulsions, Worms, Stone, and the like Diseases, especially if they drink as much they are able.

If

If any delight in *Aromaticum* or Coffee, then they may drink 10, or 20 Drops in a Dish thereof as in a good Vehicle.

It's most successful in intermittent Feavers, if the Patient take 30, or 40 Drops thereof, with a little Sugar in his ordinary drink a little before his fit comes, but afterwards let him take only 20 Drops as often as he is thirsty; but in continual Feavers let him every four hours take 20 Drops with a little sugar in his ordinary drink. Dr. *Sprackling* told me he had cured many continual Feavers this way, which I made tryal of upon my Wife and younger Daughter, and found good success thereby; yet it is not my intention hereby to exclude other Remedies which in this case may be administered by learned Doctors.

Many have enquired of me whether this Spirit of Salt be beneficial at all seasons of the year. I shall therefore give them further satisfaction by what followeth.

Let such therefore know, that it being a preservative for all things, and nothing being more agreeable to humane nature than it: whosoever will consult and provide for his own health, may take it in every season, viz, Winter, Spring, Summer, and Autumn: First Winter, when all kind of Flegms, moist Swellings and extraordinary Spittings are common amongst men: because Winter is naturally moist and cold through plenty of Rain, and length of the Night, as *Hypocrates* testifies in his Book *de Natura Hominis*. Now this Spirit of Salt being known and approved to be most excellent against Flegme, Rheume, Tumours and sperfluity of Spitting, may be very profitable taken, as also

2. In the Spring, when the Blood is increased.
3. In Summer, when the Blood is far more increased, and when men are troubled with Inflammations, and Fluxes of blood from the Nostrils. and are very hot and subject to Feavers: as doth *Hypocrates* write in the same Book, and other places: For this Spirit doth oppose and hinder all those inconveniences, being of its own nature, contrary to all hot Distempers, as those that have made use of it, have found by experience.

Besides, this Spirit hath the property to correct depraved and malignant

lignant humours and moisture, (which are wont to hinder nourishment) which if they be not prevented, the Belly will swell, and thereupon will follow an exasperation of Scabs and Boils and indigestion, which extenuates the vigour of the Body, and causes Dropsies, and other evil habits and Maladies, by which sick persons are so vexed, that their taste is taken away, and they fall into Consumptions. And lastly, this *Spirit* ought more principally to be taken in Autumn, for then more grievous and destructive diseases do swarm, as the same *Hypocrates*, in his *de Epidem.* doth write, and at that time many are oppressed with sickness, but especially those that are subject to Consumptions. And therefore *Women* always, but more especially ought to have a very high esteem of this *Spirit*, that they may keep themselves from the suppression of their Monthly Courses, from whence do arise great Languishings and Consumptions, as the same Author relates in his first book, *de Turbationibus* for those *Women* having collected Flegme and filth in their Stomach, tremble, and are astonished through all the parts of their body; because Flegme, by its pricking quality, doth detract and pluck the inward membranes which cover the Bowels, which from the weight and plenty of matter, that intercepts the spiritual and respirating ways, cannot breath but with great difficulty. In the same season also extraordinary and spurious Feavers do happen, which are most difficult to cure, and full of danger, because then they have a diverse permixture and inequality of humours, which incommodities are prevented by this *Spirit of Salt*.

As for *Children*, they ought not to be deprived of this most healthful *Spirit*, because they are subject to the small Pox, Measles, Gravel, &c. and in their Feavers, are most prone to convulsions, because of the Crudity of their aliment, and sharpness which they draw from the Milk, and from the weakness of the nerves and sinews; and therefore they are wont to be terrified, and mourn and kick with their feet, because of the viciousness of their humours, and corruption that proceeds from the Milk, which do trouble the Stomach, or fill the Brain with acrimonious vapours. For these causes this *Spirit of Salt* is to be exhibited to Youth, That the breeding of the Stone be stopt in the beginning: for Boyes are more obnoxious to breed the stone, then men, as *Hypocrates*, in *libro de natura hominis*, very well observes;

serves ; and also there shews the reason , to wit, the great heat that nature affords for their growth ; and he in *Lib. de Aere, Luca, & Aquis*, shews also another reason for the Stone in Boys, viz. their mothers Milk, which is hot and cholerick, and therefore he prescribes water, to be well mixed with their wine : but this *Spirit of Salt* mixed in our common drink is far more excellent then wine, because it doth not so scorch and dry the veins as wine doth, for this *Spirit of Salt* is contrary to heat, it suffers not any thing which is either grosse, or any ways troublesome, to stay in the bladder, but ejects it by urin: by that which is said, Parents may learn how to prevent the Stone in their children, unto which they are so much subject, viz. by this my *Spirit of Salt*, these and other maladies this *Spirit* doth dispell. Therefore I have insisted the more plainly upon the vertues of it for the glory of God, and satisfaction and health of my neighbours.

An Advertisement.

Envy is wont to snarl at Virtue, but it can never hurt it. There are very many, who out of a perverse opinion, with words artificial enough, dare carp at, and dispraise this *Spirit of Salt*, notwithstanding they are altogether ignorant of the Preparation of it. To whom this saying out of *Hypocrates*, in his Book *de Decenti habitu seu Decenti habitu seu Decoro*, shall be a sufficient Answer.

Καλὸν γὰρ ἐκ τῆς διδασκαλίας τὸ ἔργον λόγῳ, πᾶν δὲ τὸ ποιῶν τεχνικῶς, ἐκ λόγου ἀνείχθη, τὸ δὲ ῥηδὲν τεχνικῶς, μὴ ποιῶν δὲ, μετὰ δὲ ἀπὸ τεχνικῶν ἐκζητήθη. τὸ γὰρ οἷόν ἐστι μὴ, μὴ πρῆσσειν δὲ, ἀμείδις καὶ ἀπὸ τεχνικῆς συμφορῶν ὄντι. οἷον γὰρ μάστιγα ἐκ Ἰατρικῆς, αἵ τινες μὴ τοῖσι χειρὶ μόνον, ἀλλὰ καὶ τοῖσι χειρομήνισιν ἐπιτίθενται. οἱ γὰρ αἰσθητοὶ ἢ συλλογιστῆς, ἀλλὰ βουλομένους σκοποῦται.

A most excellent thing is that reason, which is drawn from the matter which any man hath learned: for whatsoever it be that is wrought by Art proceeds from Reason: but whatsoever is artificially spoken, but not artificially performed, argues both the way and reason void of Art or skill. Therefore any thing only opinionated without reason, is a notable token of lack of knowledge, and want of skill. And a bare O-

pinion, of several Doctors in Physick, without ever experiencing the truth thereof, is the cause why themselves are spoken against, and their Patients miscarry, for the Sick wants Help, not Reasonings.

Some others again, studying their own private Lucre, raile against me, and speak whatsoever comes uppermost (as if I had done nothing but ill.) But to these I oppose those very many men, that have made tryal of this my *Spirit of Salt*, and having recovered their health by it, have commended it very highly, and have given a very large Testimony of its Virtues: Some of them having found the benefit of it against Obstructions; others against the *Scurvy*; others against *Consumptions*; others against the *Tooth-ach*; others against *Malignant Fevers*; others against *Agues*; others against the *Stone* in the Reins; others against the *Suppression* of Urine; others against the *Dropie*; others against the *Weakness* of the Sinews, Muscles and Joints; others against the *Swimming Vapours* of the Head, and *Head-ach*; others against *Catarrhs* and *Colds*; so that indeed, (as some Letters sent unto me do testify) it may be accounted a *Catholick* or *Universal Medicament*.

Therefore let none henceforward speak against me or this my *Spirit*, least they appear to display their own ignorance, and withall, envy to truth, but rather bless God that they enjoy so excellent a Medicine.

Therefore, for my part, I shall never leave off preparing it; if for no other reason, but only that I know, it is most excellently good.

A second Advertisement.

Many of my friends, intelligent men, do wonder, and say; how is it possible, that one Medicine can cure so many and so various Diseases? To whom before I answer, I will bring this saying out of *Hypocrates*, in his Book de *Natura Hominis*, who saith;

Αἱ δὲ νόσοι γίνονται, αἱ ὅλῃ ἀπὸ τοῦ ἀναπνεύματος, αἱ δὲ ἀπὸ τοῦ ἐνδιαιτήσεως, καὶ ἀπὸ τοῦ ἀναπνεύματος. That all Diseases proceed partly from the manner of our living, and partly from the air we draw into us, without which we cannot live.

Now

Now then, if any man have an excellent water by him, whereby the body is either kept in continual health, or restor'd to health when sick, it's plain he may be preserved till the time limited by God for his death: but experience hath found out 7. my *Spirit of Salt* will do these, for it doth render the bowels and inward parts clean and firm, doth corroborate and strengthen the Faculties, and keep them constant, makes good and easie Concoction, and to breath freely, and keeps his whole body in a like temper and heat; for the firmness and strength of the bowels, and the integrity of the Faculties doth much further the preservation of health; for indeed they are the very Port and Castle of our Livelihood; from whence *Hypocrates* elsewhere commends that man who is *ὑγιαίνων*, that is, he that hath clean and strong Bowels.

But this I say for my Conclusion, that the Reader may diligently observe, that he take not Doubtful things for True, Weak things for Solid, and Arbitrary things surely ratified; for whatsoever by daily Experience is certainly approved, ought always to be preferred before any that happens by chance, and that more especially in *Chymical Medicines*; In which, as in a storm at Sea, the Mariner hath much adoe to attain his desired Port, without danger of being swallowed up of Quick-sands, or beaten in pieces against Rocks; whereas experience dictates, that many being deterred by the ship-wreck of their Fortunes, have cast away all hope and expectation of obtaining their wished-for-Haven.

*This Spirit is to be had in several Glasses sealed with the
Rose and Eagle, with three Greck Letters, K, P, X.
And about the Seal, Verus Spiritus Salis.*

IT is Sold by Mr. *Constantine Rhodocanaces*, Grecian, one of His Majesties Chymists, next door to the *Three Kings Inn* in *Southampton Buildings*, near the Kings Gate in *Holborn*. Also by Mr. *Milward* Bookseller at *Westminster-Hall Gate*. At Mr. *Johnson's* at the *Red Lion* in the outward Row in the *New Exchange*. Mr. *Charles Morgan* Grocer, at the *Angel* in *Henrietta-street* in *Covent Garden*. Mr. *Gregory Wash* at the *Eagle and Child* in the *Strand*

Strand, near the *Savoy*, over against *Cary House*. Mr. *Charles Brandon* Cheesmonger, at the *Frying-pan* in *New Market*. By Mr. *Francis Tyton* at the *Three Daggers* in *Fleet-street*, near the *Inner Temple Gate*. By Mr. *John Amery* Bookseller over against *St Clements Church* in the *Strand*. By Mr. *Edward Brooke* at the *Black Boy* in *St Giles* in the *Fields*. Mr. *Herrick* Stationer at *Grays-Inn Gate*. Mr. *F. Gerard* at the *Three Bowles* next to *Brook House* in *Holborn*: And by the same at the *Three Bowles* within *Newgate*. By Mr. *R. Lownds* Bookseller at the *White Lion* in *Duck Lane*. Mr. *G. Thody* Cheesmonger in *Aldersgate-street*. *Jane Buckle* at the *Bodys and Sleeves* in *Aldersgate-street*. Mr. *Daniel Pelcome* Milliner at the *Golden Goate* in *Cheapside*, at the Corner of *Milk-street*. Mr. *William Haughton* in *Freemans Yard* in *Cornhill*, near the *Exchange*, a *Coffee House*. *Edward Smith* Ingraver behind the *Royal Exchange*, next Shop to the Corner. Mrs. *Elizabeth Kempe* right against the *Royal Exchange* in *Cornhill*. Mr. *J. Shuret* in *Coleman-street*, over against the *Star Tavern*. Mr. *J. Low* Watchmaker at the *Golden Ball* in *New-street*, in *More-Fields*, over against *Little Moor gate*. At the *Great Coffee-house* in *Glass-house Hall* in *Broad-street*, *London*. Mr. *Theoph. Derington* at the *Grey-hound* in *Houndsditch*. Mr. *Wood*, at a *Yarn Shop* near the *Bulls-head Tavern* in *Southwark*. Mr. *George Phillips Potter* at the *Meal Market* in *Southwark*. Mr. *John Child* in *Newport Pannel*, in the County of *Bucks*. Mr. *Nich. Baker Mercer* in *Worcester*. Mr. *Thomas Maplisden* Chirurgeon at *Maidstone* in *Kent*.

At any of these places may be had what quantity of this Spirit any desireth, at the rate of Eight Shillings a Pint; and to that end Bottles of Pints, Half-pints, and Quarter of Pints are there sealed up to be had; and what is so sealed and sold, is the only avouched Spirit of Salt.

Of other Medicines, which are made Ex Sacro Saturno.

The Praise and Excellency of *Sacri Saturni* you shall find in my other small Book, Entituled, *A Discourse of Antimony*, which is to be had at my House.

Moreover there are made of *Antimony* several sorts of Medicines, namely, the *Crocus*, or Mineral Saffron, the *Flowers*, the *Glass* of *Antimony*, the *Antimonial Cup*, the *Butter*, the *Mercurius Vita*, or Vomiting Powder, the *Regulus*, the *Golden Sulphur*, the *Salt* and *Oyl* made thereof by resolution in a cold place; as also several kinds of *Tinctures*. For our part, we know how to make four different *Tinctures* of *Antimony*, whereof the one excels the other in virtue, according to the purity of the matter whereof they are prepared. The same way of our *Sweating Powder*: and these our Medicines cause no Vomits at all, but work only by sweating, and that kindly too; and without any molestation or offence to the Stomach. And at *Cambridge* there are many persons who can attest this truth with me, as also, here in *London*. We prepare also, besides the *Tinctures* and the *Diaphoretick*, another Medicament, which is a red Powder, and we call it the *Theion* of *Hypocrates*, and our *Panodon*, because it purgeth all the Emunctories or passages of the Body, by Vomit, by Stool, by Urine, by Sweat, and insensible transpiration. We prepare also the *Salt* of *Antimony*, which hath the same effects with our *Theion*, this only excepted, that the *Salt* purgeth only downwards, by Stool and Urine, and in that respect is better than our red Powder for such Patients who cannot endure Vomiting Medicines. Of all, and each of these, we shall now discourse, that such persons who desire to have them, may know what they are good for, and how they ought to be taken; and in what quantity.

Of the Use, Virtue and Dose of our
Antimonial Tincture.

THis Tincture is a good and safe Medicine, and may be taken inwardly, or applyed outwardly with much benefit; for it cures the *Leprosie*, the *French Pox*, the *Scurvy*, all *Feavers*, the *Falling-sickness*, the *Dropsie*, the *Plague*, the *Measles*, the *Itch*, and such other Diseases. In *Meagrim*s, and pains of the head, and the *Hypochondriack* melancholy, it avails much. It expels Poisons, cures those that are Asthmatical; killeth Worms, and helps in many other distempers, which cannot be cured with Simples. It cleanseth the Bloud, emptieth the Stomach of all vicious humours, brings down the Courses, and maketh Barren Women Fruitful: In the *Gout* also, and the *Stone*, it is a commendable Medicine. The Dose thereof is alterable, according to the Age of the Patient, wherein also there must be a respect had to his strength, and to the violence of the Disease. To little Children of 2, 3, 4, or 6 months old, you may give one or two drops in their mothers milk against *worms*, *itch*, *Feavers*, *Convulsions*, *Falling-sickness*, or *Measles*; but to Children of one, two, or three years old, you may give four drops in Milk or Wine, and you may safely repeat this Dose every third or fourth day. But if you would only use this Medicine as a preservative to prevent diseases, then you may give it little Children twice a month, and it will strengthen them, and prevent the said Diseases, by cleansing their bodies, and purging out all bad humors. But to persons of fifteen years of age, or 24. you may give six or ten drops in sugar'd Wine. And to those of 25, and so forwards to 50 years of age, you may give 10, 20, or 40 drops: and always you may increase or diminish the Dose, according to the age of the Patient, with respect had to the strength of the Disease, and his Body. In the *Gout* and the *Stone*, give 10 drops in Wine or Ale every day in the morning fasting: but if the Patient be very weak, give it only every third or fourth day, and so continue it to the end of the Cure; but let him withall use a temperate diet. In the *Leprosie*, the *French Pox*, and the *Scurvy*, take this Medicine every day in the morning; but if the Patient be weak, then take it but every second day, and that so long as you find

find it necessary. In the *Falling-sickness*, and the *Dropsie*, it is to be taken after the same manner. But in intermitting Feavers, take it an hour, or so, before the Fitt, or when the Fitt is quite over; and the Patients should always in their ordinary drinks take some of our *Spirit of Salt*, in every distemper. But if it be a Quotidian Fever, then take the Tincture every morning. In Pestilential Diseases, take a Dose of it presently, and repeat it every day. But if you would use it only for a preservative to prevent the *Plague*, then take it but once a week. In all other outward distempers, you must take a dose of it in the beginning of the Disease, and continue it once every day till your distemper be removed; and by this means all maladies may be cured, without putting the Patients to any pain, Our *Diaphoretick Powder* is also effectual in all Diseases, wherein we have prescribed the Tincture: and may be administred from one Grain to 40, having always a respect to the age and strength of the Patient. The best Vehicle to administer it in, is *Malaga Wine*; and let the Patient keep in his bed to sweat, as he must do also when he takes the Tincture: And always in intermitting Feavers give the Powder, as well as the Tincture, before the Fitt.

Of the Diaphoretick Powder.

This Medicine is not only successful in the same distempers that Tincture of *Antimony* is, but in many others; for it perfectly cures *Itch*, *Pimples*, old *Ulcers*, and *Scabs*; which through that abundant moisture that is in the body, often become hard to cure, the Dose is this: Let the Patient take every morning about four or five hours before dinner, half a scruple, or half a dragm in a spoonful of some generous Wine, and this for three weeks or more: And it's wonderful to behold what effects it hath above all Portions made of the decoction of *Guaiacum*, *Salsaparilla*, *China*, or common remedies used for this end. This I can speak upon my own experience, having found upon my giving it, a most happy and notable success, and that not only in strong, but also weak persons, and infants; it chiefly provokes sweat, if the Patient keeps his bed, and sometimes it works insensibly by transpiration: for it will quickly discover its virtue for the good of the Patient: Moreover this Powder may be carried more conveniently then the Tincture can: yet let every one take which he likes best.

Of the Theion of Hypocrates.

This is a most excellent Medicine against the *Falling-sickness*, *Feavers*, *Plague*, *Gout*, *Leprosie*, *French Pox*, *pains in the Head*, *Measles*, and *Melancholy*; and in one word, it is a commendable Medicine in all kinds of Diseases. In outward maladies also, as old Sores and Wounds, it effects much: namely, if the Patient be inwardly purged with it: women with child only excepted, for to them it must not be administred, nor conveniently can it be to any such, who are so far spent, and weakened with Diseases, that they have not strength enough left to take Physick. The usual Dose to those that are not above 15 years, is from one Grain to 3, 4, and 5. To those that are of full age, and in the flower of their youth, such a Dose is to be administred, as shall be able to make them vomit; namely, 6, or 8 Grains; but if the Patient abhors a Vomit, then let him take our Salt of *Antimony*, whereof we shall speak hereafter. To Infants, and little children, young of age, the Dose is from half a Grain, to one Grain. It may also be administred to new-born children against *Convulsions*, and *Epileptick Fits*, but the Dose must not exceed the bigness of the seed of a Rape, and it must be given in the mothers milk. But if the child be strong, and not above half a year old, you may increase the Dose so as it may effect some visible operation, and purge out the bad humours; and by this means you may also prevent the *Measles*, and many other Diseases which use to afflict children. Of a truth, by this Medicine all Maladies where-with men are troubled, may be easily cured, and at a cheap rate.

Purging Pills.

I have found out a way of preparing certain Pills with the Salt of *Hypocrates*, which purge gently, and with good success, the same distempers that the *Theion of Hypocrates* doth, but especially in the *Head-ach*, *Gout*, and *Gravel*, for they purge not only by Stool, but also by Urine: I have cured many women of other pains in the head with them: They are indeed a most excellent and universal Purge.

The way to take them is this: Take five or six, or fewer, (according to the age and strength of the Patient) and mingle them with the Pap of a roasted Apple, and after one Stool, take Veal, or Lamb-broth without any Salt; instead whereof, infuse twenty drops of the

the *Spirit of Salt*, and you will find a happy issue thereof.

We have also another sort of *Powder*, which gently purgeth all sorts of malignant humours : And it is a special Remedy against all kinds of *Feavers*, if taken in time : And may be given to young children, it being so innocent a purgation.

There is also a *Powder* good against the *Stone* and *Sand* in the *Reins* and *Bladder*, with which I have speedily freed divers persons from their intolerable pain and anguish of not making water, as is evidenced by the following testimony.

By virtue of this *Diuretick Powder* prepared by Mr. *Constantine Rhodocanaos*, I declare that I am perfectly freed from the miserable torments of the *Reins*, by voiding several tough *Stones* and *Sand* ; making water plentifully, Dr. *Allwood* at the *Blue Ball* in *Backstreet* in *Harrow Garden*.

Besides the *aforesaid Medicines*, there is to be had one other, which comprehends all the virtues of *Animals* and *Vegetables*, and is called *Aqua Cœlica*, whose virtue and use is as followeth.

Of the Virtues and Use of *Aqua Cœlica*.

A *qua Cœlica* is a Spirit very volatile and piercing, and may be used both outwardly and inwardly. First, it is good against all obstructions and stopping ; it cleanseth the blood : it is excellent good against the *Plague*, and all Epidemical diseases, as the *Venerial* malady, *Leprosie*, *Scorvy*, *Hypochondriacal melancholy*, *Malignant Feavers*, and all diseases which are dispersed by sweating or bathing. It cures all kinds of *Agues*, and the *Cholick*, and all *Winds* : It doth ease pains which happen by a fall or bruising ; it causeth *Urin* and *Sweating*, and withall expels Malignant humours : it helps the stoppings of the *Terms*, and the stiffing of the *Matrix* : it is prevalent in stiff obstructions, the *Falling-sickness* and *Palsie*.

And, in a word, this *Water*, before all other things, is a most rare comforter of our connatural humane substance ; because it preserves from corruption, comforts our strength, and continually restores and corroborates our *Vital Spirits* ; because it digests all crudities, and all superfluities and defects of our body, and brings them to an equal

equal poise, and because it hath many good effects, according to the disposition of the Subject to whom it is applied. The Dose is from four drops to forty, according to the age and strength of the party taking it, in a glass of *Adaluga* Wine: but for want of such Wine, in Ale, or Beer. Besides it is a most excellent remedy against the *Gout* in the joynts, and all parts of the body: it extinguisheth all *Inflammations*, and cures the *Gangrene* and *Ring-worm*, it dissolves congealed blood: it eases pains and swellings, it strengthens the sinews: also mingled with running or conduit-water, it eases the Tooth-ach: mingled with a Glyster, it kills *Worms*, and mitigateth the *Cholick*. I also for many Diseases mingle it with the *Spirit of Salt*, to be used inwardly.

Further, this *Aqua Cosmica* is most excellent in all griefs and pains of the body, if the parts affected be anointed therewith.

A Specifick against Catarhs and the Cough.

I have by me a most pleasant and cordial Water, which is very soveraign and effectual against *Catarhs* and *Coughs*, if one or two spoonfuls thereof (according to the age and strength of the Patient) be taken every four hours in the day; yea, and by night too, if the patient be troubled much then: it cures in a very short time (as is to be seen in the Twentieth Testimony, and Eighth Page of this Book; but yet the *Diaphoretick* powder is not to be neglected, to the end that the Patient may sweat twice in the week. I have most haply cured many by this *Specifick*.

There be three Liquors with me also, the one of which outwardly, and the other inwardly, cures all the Diseases of the Body, and the Dolours of the Stomach, but above all, with most ease, the *Pleurisie*; the third is a Medicine for the Eyes, which is not to be parallel'd. By those Medicaments I have experience of many Cures, to the great content of the Patients.

I shall remove my Lodging, at *Michaelsmass* next, to new *Pell-Mell*, two or three doores beyond the *George*, where I shall be known by my wonted Sign for the setting off the *Spirit of Salt*.

L. A. U. S. D. E. O.

F I N I S.

